JAI-SHA KAR

Glimpses of Tirath Raj Lok Bhawan

SHIVRATRI



GREETINGS

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...ns and cults.

RELEASED ON 12-2-8

Kashmir the homeland of Maharishi Kashyap with all its boundless beauty, scenic andenchanting environment is craddled in the lap of alluring Himalayan peaks having blessingof "Ganga Maya". Mythologically it is supposed to be the peaceful and tranquil abode of "Lord Shiva and maha Shakti. Geographicaly also this state forms the crown of our country "BHARAT MATA"

This Crown of our country rightly named as the "Paradise on Earth" by great poets has also been discussed by great and illustrious spritual scholars like VED VYAS JI in discourse with his son Sukhdevji while explaining the unique quality of this land capable of growing VAY, SAFFRON and KUTH supposed to be predominant identifications of "VIKUNTHA".

As pearls and diamonds studded in a crown decorate it similarly this part of our country is advorned by various shrines of ever living importance such as Holy Cave of Swami Amarnathji, Amritkund of KHEER BHAWANI, holy shrines of SARTHAL DEVI, VISHNU DEVI the sacred shrine of SHAH HUMDAN and KAPAL MOCHAN besides so many other shrines of various faiths and cults.

Tirathraj "Lok BHAWAN," one of such alluring shrines situated at Larkipora about 8 Kms. from Anantnag on Anantnag Verinag road, is also adorning this crown snice ages.

The name "Lok BHAWAN" as presently in vogue hails from the original name of "LOKPUNYA" named after the great ruler Shri "Lalita Ditya". It is worthwhile to mention that even most of the rulers also accepted and acclaimed the high spiritual and divine importance of the shrine as revealed from Annals of Kashmir history such as Raj Tarangni, Tuzki Jahangri and Tariq Hassan.

The great sofi saints and sipritual pandits have in no way lagged behind in admiration of this shrine as is apparent from the valuable versus of Shiekh-ul-Alam, Mirza Kak and Krishanjoo Razdan.

It is known that from Ancient times thousands of pilgrims high and low, rich and poor, saints and kings, men and women, fit and disabled, ambitious of their spiritual or wordly successes have been visiting this sacred place on "Ashad Dwadshi" commonly known in Kashmiri as "HARBAH".

The divine and high spiritual importance of this Tirath Raj has been revived many a times in past and lately it is highlighted by the following legend.

It is said that in the 7th century the village of Lok BHAWAN along with adjoining areas was devoid of water. The inhabitants were facing a great difficulty. There was a dump, orphan and virgin but devoted girl named Dia Mall reverently

known as kaj maj dumb mother who used to supply water to the needly locals from a distance of half a kilometre and thus make her livelihood.

One day while on her usual core she was befronted by a lion hungry and ferotious. The Lion's hungry look was pacified by sincere gestures of the "Kaj Maj" requesting him to wait till she would discharge her duty of delivering water to the "thirsty" after which she would present herself to the beast as the meal. To her amazement, on her return she found the hungry lion missing. Disgusted and disappointed on her failure to fulfill the promise made with the hungry animal, she bursted and filled the air with her heart rendering and tearfull cries. Soon after, a man appeared in front of her and asked the reason for her such outbursts; weepings and waitings. The dumb mother in her usual simplicity conveyed by gestures to him that she was sad because she had failed to satisfy the hunger of the beast and kept the animal waiting in vain. The man who was no other person but the incarnation of Lord Vishnu was pleased at her penance and devotion and pacified her with the assurance that the lion was my another swroop to test her devotion. He asked her that she could demand whatever she desired. Surprisingly as it appears Kaj Maj expresses nothing but the scarcity of water for the local of this area and with all sincerity and humbl eness requested the Lord to bless area with Amrit Kund (water) to quench the life long thirst of the people.

Lord Vishnu being pleased with her devotion acceeded to her selfless desire and directed Kaj

Maj to wait on a particular spot on the foot of Kareva on the following morning which incidentally was ASHAD DWADSHI of the year. Accordingly at the appointed hour Kaj Maj in all humbleness waited on the spot and found a strong black and white crow digging the foot of the Kareva with his tiny beak when to her surprise sweet and crystal clear water (Amrit) gushed out, and this took the form of the present spring on the right hand side of Kareva.

Aafter having succded inblessing the barrenarea with divine Amrit from the Holy spring Kaj Maj is said to have attained salvation by assuming the form of a bird and joined the Eternal, as indicated by the Qutation of Shiekh-ul-Alam.

VERSE

Look Bavanchi Kaje
Lach Davon Ta Lajan Pajae
Seat Janavaran Sa Chajje
Tithve Var Me Detum Devo Hoi

It is against theis additional but late background also, that HARBAH is being celebrated with great sacredness, devotion and enthusiasim.

This holy spring about 8-10 Kanals. in area blessed many a times by Lord Vishnu is sacred place for the people particularly the women who are sure to get redumption from the sins provided they take bath on "Harbah" right from "Naranag" the first spring among the twelve springs ensuing the main spring.

It is in the light of this Kripa and Anugrah of Almighty that women folk are questioned, advised and instructed to undergo the yatra on Harbah.

Lar Lad Batni

Harbah Kar thai?

This subtle ancient shrine with the passage of time had developed a dilapidated look. The holy spring had become a mere pool of mud and slush, though the number of pilgrims and devotees would be increasing on every Harbah".

It is during the development area of the country when rate of development was quick and far spread that the dilapidated condition of the spring aroused the conscience of the youths of this area who raised paltry sums for the emergent repairs of this Sed Peth of the shrine This however could not improve the condition of shrine to an appreciable extent and as such the inhabitants prayed and wished for an over all improvement of the shrine It is in this conteat that the then sole member of the trust Sh. Mohan Lal Raina had the privilege of contacting Sh. Poshkar Nath Ji of Kanya Kadal (Posh Mot) and it was with the divine inspiration of " Mother " that a committee of locals was formulated under his prompt and capable guidance.

The locals unanimously felt and resolved that the shrine could be safeguarded and developed only under the sole trusteeship of Shri Poshkar Nath Ji popularly known as Mahatma Ji.

The Mahatma responded to the call of public and

by formining Prabandhak committees gave a push and practical shape to the phazed development programme of the shrine.

As commonly noticed every right action is thwarted by an evil impediment and here also it was not missing. It was shocking to find that some sections with vested interests exhibited a negative role But with the blessing of divine Mother this could not however frustrate the team who had set their lives at the Altar for the just, genuine, great cause, and it is worth while to mention here that the Mahatmaji along with Ashok Raina, the then students of Kashmir University and others backed by entire population of the area resorted to the Mon. Barat and Satyagrah at Anantnag. Thanks to the prompt and just sense of the then State Government who after ascertaining the details accepted and acceded to the demand of the people by declaring on spot the shrine as property of "Ahal Hanood".

In consonence to the sentimental call of the people and tiresome efforts of the Prabandhak Committee formulated with Sh. S. N. Veer as the President a wooden mini temple was erected right in the midist of spring with an image of Mata Durga in it. No doubt the devotees and the pilgrims would hold mass prayers and meditate arround the spring but at the same time they felt necessity of a temple outside the spring where they could pray and make offerings for peace and Jagat Kaliyan.

Accordingly the Trust under the stewardship of Mahatmaji, Presidentships of Sarv Sh. S. N. Veer,

Surdharshan Koul and the tiresome enthusiasm, of other members started a Massive campaign. They moved from village to village, town to town in fact from door to door and raised funds for the construction of the present Mandhir.

The dedicated services of Prabandhak Committee and the public of the area were not confined to the financial aspects alone, rather the voluntary contribution of labour regardless of age, gender, and fitness was really great. In this connection the hard efforts of ninety year old and weak Shrimati Kungmal and Sh. Gopal Kak, who carried bricks and stones on their heads become a source of inspriation and encouragment for the young to work with zeal and devotion. Their names shall always be recomeneded with honour in the history of the Trust.

After having completed the constructon work of temple in 1974, the trustee deputed the then President Sh. S. N. Veer and Sh. Mohan Lal Raina to Jaipur to get the Murti of Durga Mata

The Murti of Divine mother "Durga" was received by the Trustees at Srinagar with due respects and dvotion and kept there for 21 days on public insistance. Subsequently the Murti of Divine Mother was carried with great honour in a gun carriage by the trustee to Lok Bhawan to be placed in the holy mandir just completed for this purpose.

The sanctity and the greatness of the shrine was apparent even on this historic occasion when some 3 days earlier an elephant suddenly appeared

in the spring. It waited at the gate to receive and welcome Mata to her destination. It was a sight to see the ecastasy of young old, childern and people of different caste and creed on thi historic day of the shrine.

Needless to mention that since 1969 every year a Mahayagya is being performed by the Trust on Harbah festival in honour of the bewildering, great and divine glimpses of the shrine.

Regardless of sun and shower or other diffi- culties the number of yatris increased year by year on the auspicious day of Harbah and the Trust felt the necessity of a "Dharmshala".

Accordingly a construction committee was formed udner the presidentship of Sh. Pyairalal Kachroo, Assistant Commissioner (Labour) who in all his pains, dedication is looking after the cons- truction work of the shrine.

On 9th of May, 1981 the foundation stone of Dharmshala was laid and the same has been completed together with Hawanshalla.

The performance of Mahayagya in inclement wether, Puja at Mha Bharav and conducting of sat sang created problems for the Trust as such the construction committee has chosen to take up the bearest minimum targets of construction enume- rated as under :-

1. A Sat Sang Hall
2. Construction of a suitable temple at Mha

Bharav at the top of Kareva on the left side of the spring.

We are thankful to the State Govt. for the sympathetic consideration they have shown towards the Tirth Raj during the construction period.

Last but not the least, we are thankfull to Mahatmaji who inspire of his mulliferious activities has inspired and guided us to attend to the socio-economic hazerds of our community and in this regard has laid down the foundation and guide lines for Pushhara Swami Seva Ashram with its permanent head quarter at Lok Bhawan.

The aims and objects of the Ashram as are as under :-

a) To manage maximum possible help to the families which are facing pecuniary embrassements and financial distress.

b) To conduct Yognopavit ceremony in order to avoid the unnecessary wastage and also to help the children of the financially weaker sections of the community.

c) To give maximum possible support both moral/financial to local families whire the girls are held up for marriage due to financial implications.

d) To manage education for deserving students within the community.

e) To raise religious consciousness and uplift the moral of individuals of the community by arranging religious discourses and Yagnies etc. in the far flung area of our valley where our community brotheran live in isolation.

f) To give aids for religious shrines and uplift the moral of community members.

The persons who are interested to jump in the cause with their open heart are most welcome, and can contact Mahatmaji at his residence at Kanya Kadal, Srinagar.

The devotees are requested to donate liberally so that the targets fixed are achieved in full and in time.

Keeping in view the massive construction programme and social economic help.

President Prabandhak Committee

TIRTH RAJ LOK BHAWAN

Larkipora, Anantnag

जय भारत माता

छुव च्य मानरयेण शुभायमान, रम्भवन्य शहज माता ।
साष्ठांग सान्य डन्डवत छय जय भारत माता ॥
चयोन गहजार छु अन्थ रोस्तुय, चयोन गुफतार क्याह छु म्युठ
सुख त आनन्द छुई च्य जअरी, जन्नी जन्म दाता ! जय भारत ।
पाद जुरय चान्य क्वाह छु शुभान, पयठ सागरस सुख सान ।
शरुन्य शरुन्य दार नूपुर तथ, वन्थ वजवन्य छु माता-जय भारत ।
हृन्य हृन्य मन्ज छुय च्य मिलचार, माय शफकत त गुलजार ।
सास बद त्य करोड बद छुय, गुण गुयान च्य माता—जय भारत
कोता म्यूठ जल च्य आरन, जोयन त आवशरन
तरेश हृन्नय युग अमृत शोच्य गंगा माता– जय भारत
चन्य संतान क्याह छ मारयमन्द, डयक वड छूक च्य अन्द वन्द
वेवकानंद त माज्य शारदा, रामकृशन रूप माता—जयभारत
लाल जवहर छय च्य जोतान, मुकटस मुखत जालार
सिरीय त्य बेय चन्द्रम छीय, गय करवण्य च्य माता—जय भारत
रंग रंग छि गुल त गुलजार, मरगन त लाल जारण
वोलय बयोन बयोन छि जानवारन, लोभवन्य त्यम छि माता—भारत
छुव च्य आगुर वीदन हन्ज्, गयान रूपी च्य भण्डार
पाय बड छक आय हरीनय्, विजी विजी वीद माता ! जय
लय चान्य छि शांती हन्ज, चयोन गहन्य छु संतोश
वाख चानी छु वीद वयखतान, ठाठ भगवत गीता ! जय भारत
चोन मन्थं छि श्री चक्रा, मंथं चोन छि ओमकार
नख्य डखय छय माज्य शारीका, वाम दिव हयथ सु माता! जय भारत
पोश बागन क्याह छु फुलया, कअर नोम्रोथ छु पोश मोन्
मन्चय तारय मोज वायान्, क्या छुह मिलचार माता! चय भारत

सुःख त सम्पदा दादिन दया, माज्य भग्रान वुन्किनस
दादिन दवा रोगन शफा माता भग्रान वुन्किनस
१ क्या छु गम यस नखि आस्क सपदन्स मुशिकिलन हल
यीर गमितव्न भव सागरस माज्य तारान वुँकिनस सुःख
२ पूर्व पच्छिम किन दक्षिणी उतर किन भज्य रच्छवुँय पानय
असवुँय मुख खसवुँय सहस माता फरान वुँकिनस सुःख
३ सुल्य गंडित आमुत गदा लायान डंडितल सदा
जानेक तअरि पनन्वि अथव माज्य मुचरान वुँकिनस सुःख
४ साहस वज नरि यस छि दावुन्य रच्छवुन्य यसु छः दासन
क्षण क्षण माज्य कर्मक न्याय माज्य अंजरान वुंकियनस सुख
५ यस करान छक पर्दपूशी वुच्छि कति सुय सखती।
शर्णी गत्न रोन्यि दामान माज्य श्रावान वुँकिनस सुख
६ छक च्य आसवन्य ज्ञानपी मुख्य ईशरी दाता।
श्र्यशि हृत्यनय यूग अमृत माता जावान वुँकिनस सुख
७ भय हर्वनय छक च्य माता पापमोचन चण्डिका
खोफजदनय खोफ जन्मक माज्य कासान वुँकिनस सुख
८ शूल सतिय खडक सातिन माज्य रच्छवुन्य भक्तिन
जार सान्य पनन्वि कनव माजय वोजान वुँकिनस सुख
९ रंग रंग माता तंग आसयै अज वासयोम डुख चोन
पान पुस्रित च्य बु अर्पन माज्य गंजरान वुँकिनस सुख
१० वारे वारे सरी ईवान दुःख त दद्य माज्यि भावान
सर श्रावान तल पादन माज्य टोठान वुँकिनस सुख
११ कर्मच्य वदल जन्मच्य हान विजि विजि करान नीमजान
साकिया मुय फिर म्य वानन माज्य चावान वुँकिनस सुख
१२ कोमल आमुत छु पोश हित हुर अठम दुहो सु योर
पोशमोल तिम च्यार चारी माज्यि लागान वुँकिनस